



A REVELATION OF M^r BRIGTMANS REVELATION,

WHEREIN
Is shewed, how all that which Mr.
Brightman on the Revelation, hath fore-told
concerning GERMANY, SCOTLAND, and ENG-
LAND, hath beene fulfilled, and is yet a ful-
filling, comparing his writings, and our
Times together.

IN
A Dialogue betweene A MINISTER of the Gospel,
and a CITIZEN of London, whereby it is manifest,
that Mr. *Brightman* was a true Prophet.

AMOS 3.7.
Surely the Lord God will doe nothing, but hee reveales his
Secrets to his Servants the Prophets.

Printed in the yeare of fulfilling it. 1641.



A
REVELATION
OF
M^r BRIGTMANS
REVELATION
CONCERNING
GERMANY.

Citizen

YOU are well overtaken Sir,
Minister, Sir you are very welcome.
Cit. I pray you sir if I may make so
bold with you, how farre travell you
this way?

Minist. I intend *God* willing to ride as farre as
Medstone.

Cit. And truly sir thither doe I intend also, and
shall bee very glad of your company if it shall
please you to accept of mine.

A 2

Minist.

Minist. I shall be glad of any honest mans company, and I hope you are such a one.

Cit. I pray God make me so; And I pray you sir whence come you?

Minist. I come from *London*.

Cit. Truly sir if I mistake not I heard you preach in *London*, the last Lords day in *Breadstreet*.

Minist. Very like so, for there I was.

Cit. Sir, if it was you, in your Sermon you made mention of one Mr. *Brightman*, who as it seemeth hath written on the *Revelations*, and you speake as though he had foretold of these times.

Minist. It is very true indeed I did so.

Cit. I pray you Sir, what was that Mr. *Brightman*?

Minist. Hee was a worthy messenger of *Iesus Christ*.

Cit. Was he an English man I pray you sir?

Minist. Yea indeed, he was an English man, but yet glad to flye out of the Land, because hee was persecuted by the Bishops.

Cit. I pray you sir how long is it since, hee writ his booke on the *Revelations*?

Minist. Full fourty yea res agoe, for it was in the 2. or 3. and 40th. yea re of *Queene Elizabeth*.

Cit. And did he so long since fore-tel of these times?

Minist. Yea indeed did he, and that not onely concerning *England*, but also concerning *Germany*, and *Scotland*.

Cit. I pray sir if you can remember, first of all tell me what he hath foretold of *Germany*?

Minist. Hee hath foretold of those miseries which have lately befallen them?

Cit.

Cit. But I pray you sir, what ground could hee have in the booke of the *Revelation*, to write of such things, is there any mention made of *Germany* in that booke?

Minist. Sir for your better understanding of this, I pray you take notice, that in the 3d. and 4. Chapters of the booke of the *Revelation*, there is mention made of seven Epistles, which our Lord, *Iesus Christ* sent to the seven Churches in *Asia*, which seven Churches were types of seven other succeeding Churches, which were to bee counterpaines of them, and the Counterpaine of the Church of *Sardis*, as Master *Brightman* saith, is the Church of *Germany*, the first reformed Church begun by the speciall providence of godly *Martin Luther* at *Wittenburg* which is a towne in *Saxony*, by the River *Alis* in the yea re 1517.

Cit. I pray you sir, before you goe any further, tell me what you meane by Reformed Churches?

Minist. If you would know this you are to note that as Master *Brightman* saith the Church of *Thyrra* bare the blame for suffering the Romish *Jezubell*, but this Church of *Sardis* reformed it, and as it were like another *Iehu*, tooke order for the casting downe this painted, and shamelesse *Harlot* out of the Windowes, so as it dashed her braines out against the Earth, and therefore the Text saith, *she hath a name that she liveth*, because of the Truth that was restored in her which brought light unto her in a marvelous manner.

Cit. But had she no more then a name that shee lived?

Minist. So saith the Text, for it followeth but thou art dead.

Cu. But wherein did it appeare unto him, that the Church of *Germany* was dead.

Minist. In that though the Truth was restored, yet was she infected dangerously with no small errors and corruptions.

Cu. Name those Errours I pray you.

Minist. That consubstantiating of the body of *Christ* in the Sacrament of the *Supper*, upon the which many other absurdities doe follow, which creepe like a Leprosie, and doe utterly take away the life of those members, that in themselves were alive, and this death did not come upon particular men. But also upon many whole Cities and Provinces, for to this error about the *Supper* of the Lord, and person of *Christ*, other errors also were added as about originall sinne, *free-will*, *Iustification*, *Good Workes*, the *Law* and the *Gospel*, &c. Indeed the Church of *Germany* cast out many Popish errors, yet as touching the *Sacrament* of the *Supper*, she stucke as it were in the mire of the corporall presence, and therefore *Christ* telleth her in the Text, that hee had not found her *Workes* perfect; their workes were not full, because there was not a full Reformation made.

Cu. Then it seemeth that those Errours, which the Church of *Germany* yet maintained, were the cause that moved Mr. *Brightman* to conjecture that misery should come upon them.

Minist. Yea indeed; that joyned with *Christs* threatening in the Text, was the cause that moved him

him so to conjecture, and therefore he foreseeing it, did admonish the *Germans* to consider of it afore hand, and prevent it by true and timely Repentance.

Cu. Did he so indeed, I pray you Sir, if you can remember repeate his words.

Minist. Truly saith he, it is a matter of great moment, and wherein alone lyeth the turning away of the imminent mischiefe, unlesse men turne their mindes hitherwards, that is, bend their eares to hearken to the voice of Scripture, and withall put in practice, & that with all speed, those things which the Scripture shall command, there remaineth a strong scourge for *Germany*, more better then that which hath hitherto afflicted it.

Cu. Then it seemeth that *Germany* had beene scourged before Mr. *Brightman* wrote.

Minist. So it is manifest in Mr. *Slaydens* Commentaries, as also by that which followeth in Mr. *Brightmans* words.

Cu. Rehearse his words I pray you.

Minist. What Godly man, saith he, doth not concerne great griefe, recounting with himselfe the destruction of so many of the Brethren, by meanes of that pernicious error, so long a digreing of mindes, such bitter Combats both by word and weapon, but yet he must needs bee more grieved as oft as he considereth, that there is as yet noe end of these evils, but that something more grievous than any thing, that hath yet befallen them, doth presse sore upon them unlesse they doe quickly repent, I could not, saith he, but admonish

nish the Brethren concerning the danger, least those whom I doe in the bowels of *Iesus Christ* desire to be in great honour, and happinesse, I should heare to be wretched and plagued of *God* to my great hearts grieve, and I hope howsoever my Judgement may be troublesome, yet my good will shall not be unaccepted.

Cit. But doth not *Mr. Brightman* expressly mention what manner of punishment should come upon them?

Minist. No; but yet he doth shroddly point at it, gathering it from the words of the Text, which are these, but *if thou wilt not march, I will come on thee as a Thiefe*, whereupon saith hee, the danger which here the *Lord* threatneth, is his comming as a Thiefe, and that at a time not looked for, for *Christ* doth not expressly name saith he, what kind of evil shall come upon them, though it may bee in some sort gathered out of the similitude of a Thiefs comming, which is often used in *Scripture*, to signifie the unlooked for irasion of an Enemy, but saith he seeing the next words aime at this, neither shalt thou know the houre when I shall come against thee. *Christ* perhaps doth here meane a certaine force or violence, such as Theeves use in robbing of houses, who doe often times not onely rob the owners of their goods, but also defloure the Virgins, and commit Villanies with their Wives, and compell thm with Tortures to confesse where their money is hidden, which having once gotten, they slay all without differences, of Sects, that their villany be not berayd: *Christ* therefore

therefore saith, hee seemeth here to threaten the like sad cruelty of some savage Enemy, whose comming we must not determine by the Judgement seeing it shall be known what houre he shall come. neither ought we much to labour in searching out who this Enemy shall be, the Holy Ghost in setting it downe sheweth that his comming shall be sudden, but would not have it knowne who he should bee, it may be it is the *Turke* to whom the *Raines* shall be loosed, till *God* by his meanes shall have punished those who are to bee chastned, but whether it shall be he, or some other Enemy, you must not saith he (to the Brethren of *Germany*) sleep on in security still, and let Reformation go because you see no danger at hand, but you must bethink you how he will breake in upon you in a Moment, and it is to be feared that this which is here threatened shall no more bee avoided, then that of the Candlestick to be removed from the Church of *Ephesus* Chap. 2. 5. But these things saith he, depend upon condition of Repentance, to the which the eares of men for the most part are deafe, and therefore the Judgement is the more to bee feared, and thus you see I have repeated unto you *Mr. Brightmans* very words concerning the Church of *Germany*, which he truely foretold the inhabitants of that Country, have of late yeares found by wofull experiences.

Cit. Indeed I have heard divers men speak of the miseries of *Germany*, by Reason of the wars which have beene of late there?

Minist. Did you never read a Booke that came
B out

out of late called the Lamentations of *Germany*.

Cit. I have heard of it but never read it.

Minist. If you had read that Booke, you should plainly see all that fulfilled to the utmost that *Mr. Brightman* foretold many yeares agoe.

Cit. I pray you sir, as you have related unto me, what he hath foretold, so I pray you, relate how it hath been accomplished?

Minist. That I shall according as it hath beene testifide by divers godly Divines of that Country.

Cit. Doe so then I pray you.

Minist. Destruction hath come on us like a
whirle wind, and sudden desolation hath depopulated this our most flourishing Country, our Cities are turned into Townes, our Townes into Villages, our Villages into Cottages; where before were a thousand, there are now scarce a hundred; where there were an hundred here, there the 10. are hardly left alive, those which the sword hath spared, the Pestilence hath consumed; those which the Pestilence hath left, the Famine hath destroyed; Snayles, Frogs, the flesh of Dogs, and Cats; Carion that had beene dead six weekes, or more hath beene valued at a high rate, yea and some (the Famine made such a rage) that they did not abstaine from mans flesh. In a Parish neere unto *Swebruggden*; a Brother and Sister surviving their Parents, and the Sister also dying; the Brother (I tremble in the very writing) fed upon his sister; they have layen in waite to intercept Passengers, and those whom they have taken after they have killed them,

Minist. In a Letter sent from *Swebruggden*, November 14. 1636. by the Ministers of *Germany* to the Dutch Church in London.

them; they have made their owne beillies their graves.

Wheresoever we cast our eyes, wee see nothing but misery, the dearenesse of provision is such, that a Bushell of corne is scarce got for 4. Pound of English money, and they that bring it come with hazards of their lives, the Famine is so fore that mans flesh is eaten; A certaine Woman having allured unto her selfe, with enticing words a Girle of 12. yeares old, and a Boy of five yeares old, a Millers sonne. (Ah I tremble in relating it) killed them both, and devoured them with her neighbour.

In a Letter written by a worthy Minist. of Meissenheim, on the edge of the lower Palatinate T. br. 1. 1637.

Alas! what punishments and plagues doe now oppresse us, *God* is justly angry with us for our manifold sinnes, and his Judgements ready to destroy us, the heavy curses of *Moses*, the bitter Lamentations of *Jeremy*, and all the threatnings of the holy Prophets, we see daily here accomplished, It is impossible either to expresse the greatnesse of our wants, or the fury of Famine amongst us. Mothers forgetting their owne naturall affections towards their owne children become Butchers of them, and then eate them up instead of foode; men have digged out of graves dead bodies, and then have eaten them: these miseries, and many others are set downe in those Letters.

In a Letter written by a worthy Minister from Form: 10. Feb. 1637.

Cit. These are lamentable miseries indeed, the Lord be mercifull unto us, but I pray you Sir, by what meanes hath the Lord brought these miseries upon *Germany*.

Minist. By meanes of Warre which hath bin in that Country this many yeares.

Cit. Betwixt whom have these Warres been these many yeares.

Minist. Betwixt Protestants and Papists.

Cit. But whither are they the Protestants, or Papists that suffer this misery, or both.

Minist. No doubt but they both suffer, but especially the poore Protestants?

Cit. Doth that Booke expresse so much?

Minist. O yes, for first as touching exactions, the booke saith for the maintenance of warre on the Papists side, the Papists were almost freed from taxes, and live like priviledged men, and the Protestants are in a manner at the charge of all, and that little that is left unto them, beside their contribution is by the licentious Souldiers taken as their owne: after the like manner hath others bin dealt with contrary to all Oaths and Promises, yea contrary to the Lawes of Nation, and common Faith: but perhaps saith the Booke his holiness indulgences, and dispensations can sufficiently free them, be the bond never so sacred, or else they ground themselves on this Axiome, which they hold as Authentickall that *Faith* is not to be kept with Hereticks.

Secondly as touching Tortures and Torments, those whom they have thought to have hidden Gold, or other wealth, they have assayed by exquisite Torments to make them to confesse, yea Princely Personages have suffered like cruelty, in this kind with meaner folke.

Cit. Why I pray, what manner of Torments have they used to make them to confesse.

Minist.

Minist. They have with bodkins pearced, yea with knives rased, and cut the skin and flesh of many, they have drawne strings and cords through the fleshy part of some, the Mutculls of their thighes Armes, Noses, Eares and lips, some they have put into hot ovens, and so smothered and burnt them, some they have roasted with straws, some they have stifled, strangled, or hanged, the mouthes of some they have opened with gags, and then powred downe their throates, stinking puddle water, yea pisse it selfe, saying this is a Swedish draught, whereupon they groweing sicke, and their bellies swelling like a tunne, they have dyed by leaseure in the greater Torments.

At the taking of *Magdenburge*, a Preacher of great esteeme was dragged out of the Church to his owne house, that he might see his Wife and children ravished, his tender infants snatcht from the Mothers breast, and stuck upon the top of a Lance, and when his eyes and heart were glutted with so cruell a spectacle, they brought him forth bound into the street, and laid him in the midst of his owne Bookes, and setting fire thereto miserably burnt him, and thus have I given you a taste of the Lamentations of *Germany*.

Cit. If this be but a taste, alas how lamentable is their condition that have drunke the whole cup.

Minist. It is lamentable indeed, the Lord in Mercy looke upon them, and give them grace at last, to take notice how the Lord hath accomplished his word by his servant Mr. *Brightman*.

Cit. Amen say I, for surely me thinks it is evident by that which you have related, that it is come upon them just according to his words.

Minist. Yea indeed is it, for saith the Booke, security blinded them that they could not see the storme a coming, but whilst they did swimme in fulnesse and pleasure, the Judgement that slept was suddenly awakened, and the fire of warre was quickly kindled all in their coasts, by which saying, and that which you heard before, it is very plaine, that this Judgement came upon them as a *Thiefe*, and did to them all that which Theeves used to doe.

A REVE-



A
REVELATION
OF
M^r. BRIGHTMANS
REVELATION
Concerning
SCOTLAND.

Citizen.



ELL Sir, you have fully satisfied me, concerning the Church of *Germany*, wherefore I pray you in the next place tell me what he saith concerning the Church of *Scotland*.

Minist. Hee maketh the Church of *Scotland* with others, A type of godly *Philodelphia*.

Cit. What other Churches I pray you does hee joyne *Scotland* with?

Minist.

Minist. With Geneva, Holland, and others the like,

Cit. And why does he joyne it with them?

Minist. Because saith he they live by one, and the same Lawes and Government, as touching any matter of moment.

Cit. And what else doth hee say of that Church I pray?

Minist. He saith further, that in this Church the divine Power of *Christ* shineth forth in speciall manner, sanctifying it by kindleing in it, a carefull love of Piety, and by makeing them fit in *Christ Iesus* unto every good worke, yea saith he there is no place where *Christs Doctrine* soundeth out more purely; the worship of *God* is exercised more uncorruptly, nor where more faithfull diligence of the *Pastors* doth flourish, or where more free and willing obedience is given by the people, nor yet where is greater reverencing of the whole Religion among all Orders, neither doth it onely keepe the Doctrine of Salvation free from corruption, but it doth also deliver in writing, and exercise in practice, that sincere manner of Government, whereby men are made partakers of salvation, certainly saith hee the whole will of *God* is communicated to those holy ones of his.

Cit. This which you have related as I conceive, concerneth the State of this Church, when *Mr. Brightman* writ: but what doth he say concerning the future time of it?

Minist. The victory saith hee which the *Philadelphians* had of old gotten over the *Jewes*, was doubtlesse

doubtlesse very notable noe lesse famous shall be at last, the Triumph of this reformed Church over the Papists, hitherto they have fought against them with quills and inke, but the time shall come ere long, when they shall quite bee rooted out of Weapons, and that by the help of this Church.

Cit. But Sir me thinks this victory over the Papist seemeth rather to bee promised to the Church of *Christ* in generall, then this part of it in particular.

Minist. But it followeth upon these wordes; I will deliver thee from the houre of temptation; here seemeth sayes *Mr. Brightman* something promised to his one Church, it may bee this temptation shall bee some other, which shall goe before that maine battell, which shall come upon the whole world, wherein the Church shall get victory, a taste whereof is here given to his Church, to be taken aforehand, the full declaration is referred to the proper place of it, in the meane time saith he, the words promise that this one Church shall be preserved from wasting, or Destruction for it shall bee like a Pillar in the Temple of *God* saith the Text.

Cit. Then it seemeth that *Mr. Brightman* was perswaded that *God* had a love to this Church.

Minist. It is very true indeed, he was so perswaded, and the very words of the Text plainly imply so much, for saith *Christ* they shall know, that I have loved thee, whereupon saith *Mr. Brightman* there shall be none that shall not be enforced, to confesse that thou art onely *Gods* beloved darling

ling, when hee shall see thee so marvelously promoted and advanced.

Cit. Then it seemeth Mr. *Brightman* did foresee, that this Church of *Scotland*, would goe on couragiously without revolting or backsliding.

Minist. He did so indeed, for *Christ* saith he, will make this Church like a piller in his Temple, which words saith Mr. *Brightman* doth signifie, both that the *Philadelphians*, that is to say, this Church shall continue untill the restoring of the Church wherein the new *Ierusalem* come downe from Heaven, as also that they shall bee joyned with it in Covenant, and Society, wherefore saith he, nourish and cherish thy hope with these things, O Holy *Philadelphia*, and be not perplexed in thy minde, whatsoever the World prateth of thee with many foolish words, thou art little, and lowly, but *God* shall exalt thee, goe forward constantly, give not againe one whit, neither regard the scoffs of the wicked, the end of thy War-fare is comming shortly, in the meane time we will pray for thy peace and prosperity, doe thou joyne thy mutuall wishes and Prayers to *God* with us, and for us, that those things which *Christ* hath so greatly proved in thee, hee would vouchsafe to grant to the rest of thy Brethren, and so hee concludes the grace of our Lord *Iesus Christ* be with you *Amen*.

Cit. Surely Sir, me thinks Mr. *Brightman* hath herein, as we use to say hit the nayle on the head, for in my mind many things have come to passe concerning this Church according to his saying.

Minist.

Minist. Yea, if you marke it you shall find it so, for it is well knowne that at this day, they have gotten the victory, and doe triumph over all the Papists, and superstitiously minded Prelates, in their Kingdome, and although their Enemies (I meane our Prelates of *England*, and all their confederates) have attempted with all their might, and power to wast and destroy them, both in their Doctrine, Discipline, bodies, and States, yet blessed be *God* wee see, that they may say with the words of the *Apostle Rom.* 8. 37. neverthelesse in all these things wee are more then Conquerors through him that loved us, the Truth is, we may say the same at this day concerning the Church of *Scotland*, which Mr. *Brightman* in his time, said concerning her sisters, the Churches of *Geneva* and *Holland*.

Cit. Why Sir, I pray you what said he of them?

Minist. What mischief saith he is it, that the *Frenchman*, *Spaniard* and *Pope*, have not plotted, and indevoure to worke, for the rooting out of the men of *Geneva*, a small people, environed from all with Enemies, and barred out from all aid of neighbours, Cities, and Churches, yet saith he, it flourisheth to this day blessed be *God* for it, and shall flourish hereafter *Maugur* the envy and malice of all adversaries, though they burst for anger, and who would thought saith hee that the *Hollanders* could have so long endured the fury of *Philip*, the cruelty, threats, and assaults, of the Prince of *Albani*, and of so many bloudie Tyrants, and yet blessed be *God* they remaine to this day.

C 2

Cit.

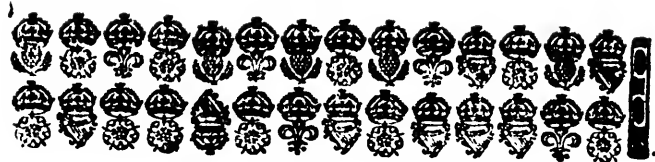
Cit. But me thinks Sir, Mr. *Brightman* speaks, concerning the Chnrch of *Scotland*, as if he had lived in these our times, and have heard and known, that which we have heard and knowne.

Minist. Yea, indeed doth hee; for first if you marke it hee speaks of a Covenant and Society, which they should be joyned in, as if he had known of that forty yeares agoe, which they have done within these three yeares, wherefore saith he nourish and cherish thy hope with these things, O holy *Philodelphia*, and be not perplexed what ever the World praiteth of thee, as if hee had heard men call them Traytors, Rebels, Seditious, &c. For thus the World hath praïted of them, as it is likely you have heard, againe saith hee, thou art little and lowly, but goe on constantly, neither regard the scoffs of the wicked &c. as if hee had known, that wicked men would have little esteemed of them, or any force that they could make have you not heard, that some have spoken of them by way of contempt after this manner; alas what is all their power and force that they can make in comparison of all *England*, and *Ireland*, nay have you not heard, that some after a scoffing manner have said, they will bring an Army of Mice that shall conquer them, I my selfe was told that when tidings was first brought to the Councell Table in *England*, that the *Scots* would goe forward, constantly in sticking to the Covenant, and not give back a whit to Popish Superstition; Some of the Councell should answer, if they will not be ruled, send an Army of Souldiers against them,

them, as if they had beene so little and lowly, that one Army of Souldiers would presently conquer them, but saith Mr. *Brightman* there shall be none that shall not bee enforced to confesse, that they onely are *Gods* beloved darling, as if he had known that *God* would so worke for them, and by them, as blessed be his name he hath done of late, whereby he hath made them that were their Enemies, and speake against them, now say surely the *Scots* are honest men, and *God* is on their side, so that according to Mr. *Brightmans* words, they are forced to confesse, they are *Gods* beloved darlings.

Cit. Truly Sir, I for my part. have ever had a good opinion of them, and when I have heard others speak against them, I have said, well marke it, and you shall see, that we shall have great cause to thanke the *Lord* for their comming into *England*.

Minist. You are of my mind in that, and blessed be *God* it is so come to passe, for they have approved themselves to be men fearing *God*, and that they have sought to promote the honour of *God*, and therefore doubtlesse *God* will honour them, so that they shall remaine as a *Pillar* in the *Temple* of *God*, untill the new *Ierusalem* come downe from *Heaven*, which the *Lord* grant for his mercy sake, Amen.



A
REVELATION
OF
M^r. BRIGHTMANS
REVELATION
Concerning
ENGLAND

Citizen.



ELL Sir, you have fully satisfied me, concerning *Scotland*, I pray you also let me heare what he saith concerning *England*?

Minist. He hath said that some sore affliction shall befall our *Prelates*.

Cit. But it may bee our *Prelates* will imagine that he writ it out of envy to them, because as it seemed

seemed they had persecuted him.

Minist. Indeed it doth appeare that Mr. *Brighman* himselfe, did imagine such a thing, and therefore when hee tooke a view of this Church, and seene the misery that was like to come upon our *Prelates*, he indevoureth to prevent this in these words, the Counterpain of *Laodicea*, is the third Reformed Church, which that before I doe by name specify, I must put away from mee by all earnest intreaty, the unjust suspition which some men may raise against mee, and offence that they may take at my words. It was not truly any distempered affection of my heart, that hath set me on worke, to seeke out an odious application of this *Epistle*, God is my witnesse that I am not grieved through envy at the wealth, nor yet at the Honours of any man, that little estate that I have of mine owne doth fully content mee, neither did I ever count any thing more foolish, than for a man to goe about to please himselfe. by displeasing others, yea how foule, and shamefull a thing is it, for one to lie raking in the Ulcers of his Brethren like a flye, my minde and disposition is, and have beene such, that I could never abide such courses, yet when I perceived that these seven Cities were propounded for a *Type* of all the Churches among the *Gemiles*, and when I did moreover see so clearely both the Order, the time, and the marvelous agreeing of all things together, I durst not perfidiously bury the Truth in silence, God forbid that I should willingly distaine that Church with any of the least blot of Infamy,

famy, which by the mercy of *God* hath brought forth, hath brought mee up, and doth sustaine me, the which therefore I doe with my daily wishes, and indeavours desire to bee, and to make a most blessed Chnrch, but seeing a Bile cannot be healed unlesse it be handled, neither handled without some paine, or smarting grieve, I thought it my duty to cast my selfe rather upon whatsoever troubles; then to betray the salvation of that Church, whose Estate ought to be of more account, with every one of us then our owne, truly hee that gathereth the teares of his Children into his Bottle, knoweth right well, that I have not with dry eyes taken a Survey of this *Laodicea*. I could not but powre out teares and sighes from the bottom of my heart, when I beheld in it *Christ* loathing of us, wherefore let no man blame mee for speaking that, which not so much my owne mind, as the duty of a faithfull Interpreter constraineth me to utter, and I hope that those that love the truth, will not reject and disdain so equall a Petition, on which hope relying, but chiefly on his helpe who is the guider of my way and life, I will forthwith addresse my selfe to come to the matter.

Cit. Doe so I pray you Sir, for I long to heare it.

Minist. The Counterpaine of *Laodicea* saith he. is the third Reformed Church, namely our Church of *England*, touching whom *Christ* saith, I know thy workes that thou art neither cold nor hot, in declaring the greatnesse of the sinne of this Chnrch,
Christ

Christ maketh mention of no good thing that it hath, wherein he dealeth otherwise with it, then with the former Churches of which there was not any, so past hope, and forsaken of *God*, no not *Pergamus* or *Sardis*, that it was without any thing praise-worthy in it, not but that there were severall men, whose faithfulness and diligence the Holy Ghost acknowledged, but because he respecteth the common forme and outward fashion of the Church, such I meane as it is not so much through it owne default, as by meanes of the faulty Government of the Angels that be in it, which is so indeed ordered, that whosoever looketh upon it with eyes that are matches, and indifferent it may seeme to him, and that worthily to be void of all vertue whatsoever, and though we may well conjecture by this kind of Silence, which the Holy Ghost here useth, how desperate the disease of this Church, is yet in the next words following, the quality thereof is in a more plaine, and lively manner described unto us, and first by a deniable of contraries, I know saith hee, *thou art neither cold nor hot*, but some odd strange thing molten and compacted together of them both, so that this evill consisteth in certaine contraries; strangely tempered and blended together; now hee calleth that man cold, who can well indure, that the duties of Godlinesse should lye dead, and out of request, little or nothing caring what manner of way he himselfe, or others take to worship *God*: He calleth him hot who boileth with heate, and fervency of Spirit, in his due and full regard of
D *Gods*

Gods worship, being like to boyling water, that seetheth and playeth as we say in a Pot, with a certaine restlesse notion, for so doth the word hot in the *Greek* signifye, to wit such an one as can by no meanes indure superstitious and impious Religions, but will hazard all he hath, so farre as may be to effect a Reformation.

Cit. And what I pray you, doth he understand by being luke-warme?

Minist. This same Lukewarmnesse saith hee, that is set in the midst betweene these extreames of heate and cold, is such a thing, as whereby a man abstaining from grosser Sinnes is well given in Religion, and will serve *God* as we commonly say, yet onely so farre forth as may be enough to keep the estimation of a Prudent, and civill honest man, such as wee call at this day *Storists*, or moderate and direct Protestants of State, and which are commonly knowne to be Luke-warme Professors.

Cit. And doth he apply this Lukewarme condition to the Church of *England*?

Min. Yea indeed, for these be his words in our *Realme of Eng.* the matter is so cleare, where such a forme of Church is established, which is neither cold nor yet hot, but set in a midst betweene both and compounded of both, it is not cold, in as much as it doth professe, the sound, pure, and sincere Doctrine of Salvation, by which we have renounced that *Antichrist* of *Rome*, and are risen out of death, wherein we lay before, yet hot it is not as whose outward *Regiment* is as yet for the greatest part Antichristian and *Romish*, in the degrees of the Clergie-men, in elections and ordina-

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ons, and the whole administration of the Church Censures, the which tempering of pure Doctrine, and *Romish Regiment* together maketh this Luke-warmnesse, whereby wee stand in the midst betweene cold and hot, betweene the *Romish* and Reformed Churches, of both which wee make a medly, as *Martin Bucer*, complaineth in a certaine Epistle of his written from *Cambridge* to a speciall friend of his, *January* 12. 1550. But saith Christ, I would thou wert either cold or hot.

Cit. And how does Mr. *Brightman* understand these words?

Minist. That is (saith he) I would thou wert either all *Romish*, or els wouldest at last admit of a full *Reformation*, and herein Christ sheweth the horrible grievousnesse of this evill by a comparison, wherein he preferreth a wicked Religion, yea, none at al before this hotch-potch luke-warmnes.

Cit. But doth not Lukewarmnesse come neerer to hotnesse, and so to that which is good, whence is it then that it is more blame-worthy?

Minist. Mr. *Brightman*, answereth this saying certainly sin is more sinning, where grace is more abounding; God will bee sanctified in those that come neere him, the servant that knowes his Masters will and does it not shall be beaten with many stripes, therefore if *Baal* be God follow him; why halt you betweene both, as if it were hard to determine whether were better; there is more sound judgement left in him who being ignorant of what is true, sticketh fast in his superstition, then in him who being enlightened with some knowledge of the truth, waves up and downe as

uncertaine what he should follow ; the Mediocrity therefore is worst of all.

Cit. Then it should seeme Mr. *Brightman* holds it better to revolt to *Rome*, then to stay in this luke-warme Church.

Minist. No God forbid (sayes he) for Christ doth not say that the state of the whole Church is worst, as unto which the food of Salvation is abundantly administred, which yet three is no leave nor way to come by in the Church of *Rome*: but yet Christ here preferreth the blind Papist before those Angels onely, who being bewitched with ambition and covetousnesse, doe scornfully reject holy Reformation.

Cit. And I pray you Sir, what is ment by spewing out of Christs mouth?

Min. Mr. *Brightman* saith, thereby is ment that Christ shall take great pleasure in casting away this Angel from himselfe; for what can be more acceptable to a man that is stomach-sick, in eating meat that he loatheth and hath an appetite to vomit, then as soone as may bee to be eased of that which causeth his sicknesse, yea and that he will cast out this Angell with great reproach, for an uncleane place is sought to vomit in, yea, and further, that this Angel shall never recover his former dignity; certainly the Author of all uncleannesse shall never returne to his vomit againe.

Cit. But Sir, some Interpretors are of opinion, that by this phrase, spewing out of Christs mouth, is only ment that Christ will take away his truth from that Angel, giving him over to absurd opinions,

nions, and that he shall beleeve a lye.

Minist. Indeed saith Mr. *Bridgeman*, the itching desire that many have at this day to broach againe to the people monstrous opinions, and such as have beene already hissed out, doth make this interpretation probable, we know what hath beene taught within these few yeares in the Schooles, preached usually in Sermons, disputed publicly at Commencements, and what was put in print the last Summer, but if this should be so saith hee, then this should be the punishment of the people as well as of the Angels, whereas this punishment seemes properly to belong to the Angels, therefore (saith he) I cannot tell what to say certainly concerning this matter, the event shall ere long make it plaine: in the meane time let us know that this punishment shall be very dreadfull.

Cit. But doth this punishment properly belong to the Angels say you?

Minist. I tell you truly, it is Mr. *Brightmans* judgement that this punishment is not to be common to the whole Church of *Laodicea*, but peculiar to the Angels alone, that is (saith hee) to all Luke-warme Pastors, because the Church is wont to be spoken of expressly, where it is intreated of, as in that to the Angell of *Ephesus*, *I will remove the Candlestick out of its place*: therefore saith he, it shall bee a punishment peculiar to the Ecclesiasticall men without the destruction of the whole Church, and as it is not to bee doubted, but that which is here denounced did befall the Angell of *Laodicea*, so is it certainly to be expected

cted of this our English *Angell*, unless they prevent it by Repentance, for it shall come to passe that that faithfull witnesse shall overthrow this whole Hierarchie, and will not suffer men that seeke onely for honour and Wealth, and not the things of *Iesus Christ*, to injoy no not this their false felicity, certainly faith hee, a great and shamefull judgement doth waite for those Luke-warme men, the feare whereof though it doth not at all torment them, because they have chased away all the noyes of it, with their teame against-like carriage and courses, yet howsoever all men be hush and stilled, he will not faile nor falsifie his word, who hath threatned that he will be avenged of them, It is also to be feared that the Church shall feelee some little calamity, as being infected with the contagion of this sinne, such as the Angels are, such doth the Church for the most part prove, and there is no man so rude and unexpert, that seeth not plainly that the whole body doth labour of the same disease.

Cu. Yet it seemeth that our Ecclesiasticall men would not believe this.

Minist No faith Mr. *Brightman* they doe with swelling words blazon the happines of our Church, thus governed as it is, and thereby made so happy as they say, and this they doe both in their printed Bookes and in their Sermons, it was not for nothing therefore, that the Holy Ghost bringeth in this *Angell* boasting of himselfe, and the first brag is his present Riches, how doth our *Angell* triumph in this regard, and lift up his head above
other

other *reformed* Churches in other places, O faith he the Pastors of other Churches are poore, and to be ranked among the vulgar and base kind of people; But our Bishops are the Peeres of the *Realme*, above many Noble men for Honour, yea and equall to any of the highest, and greatest Earles, for wealth, attendance, stateliness of Pallace, and all other worldly Pomp, as for the next ranke of of the Clergie, how mighty massie and puffed are they growne with Wealth, the *Deanes*, *Arch-Deacons*, the *Prebendarys*, and the Queens Chaplaines, have the top-quots of Benefices as they call them, heaped up one upon another, so that they match Esquires in their yearely revenues, doth not this, tro yee amplify exceedingly the honour of our Church, to have our brave silken Ministers to glister as they goe, and to jet through the streets, but this vaine glory is not good. The second bragg of theirs is our long continued prosperity, but worldly prosperity, and that of long continuance, is an Argument rather of *Gods* Patience and long sufferance towards the wicked, then of mans *Righteousnes* and acceptance with *God*: In the third place he boasteth that he wanteth nothing, what tell you mee faith he of other *Reformed* Churches, I see no cause why other *Reformed* Churches, should not rather imitate ours then we theirs, but alas, this is but to commend and have an *estimation* of our humane inventions, whereas the Godly Brethren both at home and in other places doe see, and to their grieve take notice of the wretched, and wofull estate of our Bishops
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and the rest of our Clergy that do wholly give themselves to an ambitious aspiring after worldly Honour, but howsoever they please themselves very greatly in applauding their own felicity, and saying thou art rich, encreased with goods, and hast need of nothing, the Holy Ghost saith thou art *poore, and blind and naked.*

Cit. But doth Mr. *Brightman* say our Clergie are poore?

Minist. Yea indeed doth he, but what kind of poore men saith he, not in *Spirit* surely, of which *Christ* speaketh *Mat. 5. 3.* For that is a blessed poverty, this a miserable one: for it is a timorous kind of beggerlineffe, saith Mr. *Brightman.*

Cit. But how can this agree to our Angells? is not this base beggery farre remote from them, and from such wealth and Pomp as they abound withall?

Minist. I would to God it were so saith Mr. *Brightman*, but the case of our Clergy so standeth, that the *Angell* of *England* in plaine Termes groweth wealthy by begging.

Cit. But how doth he prove that I pray you?

Minist. By their running up and downe, their bribing and flattering, that they may come by these Ecclesiasticall promotions, by their posting up to Court, or to the house of the Lord *Keeper* of the Great Seale, by their becomming followers of Noble men, and becomming their Chaplains, to the end that as soone as any Benefices (as they call it) shall fall void, they may enjoy it by the Lords

Lords gift but is not this currying of favour saith he a meere begging?

Cit. This surely is too true, wee see the same at this day. But are not our *Bishops* themselves free from this base begging?

Minist. If they be free (saith hee) then what meaneth that continuall haunting of the Court, and hanging on the Nobles? Why doe they not stay while they be sent for? Yea, why are they not rather pulled away from their studies against their wills, thou art therefore saith he a very beggerly wretch: O thou English Angell, neither art thou in very truth, nor to be called otherwise then my Lord begger.

Cit. And how doth hee prove that they are blind?

Minist. He proved that they are blind in making such Cannons as were discussed in a Synod at *London*, and set forth *An. 1579.* wherein they seemed to see the diseases of the Church, and to make a kind of Medicine to cure it, which indeed was nothing lesse; for whereas it was ordained by the Statute of the Land that no man should be admitted to holy Orders under the age of 24. and must bring a Testimoniall, from men well knowne to his Diocessan, both for his honesty of life, as also for his sincerity in the professing the Doctrine of our Church, and able to give a reason of his faith in the Latine tongue or at least have some singular guift in Preaching, the Church neverthelesse swarming with a heap of vile Varlets our *Prelates*, added such cautions as these to helpe the weaknesse

of the Law, that is to say that no man should bee received into holy Orders unlesse hee could shew at the same time a presentation for himselfe to some Benefice, or unlesse hee could bring a certificate of some Church, wherein he may be a Curate under some man to say Prayers; or unlesse he have been of some Colledge, or at least unlesse he were to be admitted by the same Bishop to some Benefice or Curateship; now saith Mr. *Brighman* what stark foole or arrant knave is there that may not fulfill all these, he proveth them blind also by that which they decreed touching plurality of Benefices, which was this forsooth, let no man be qualifide for such a priviledge unlesse he be a Master of Arts at least, and bee a publike and worthy Preacher of Gods word, whereupon saith Mr. *Brighman*, why what hurt hath Mrs. of Art done thee, or how have they offended thee, that thou shouldest owe and doe them this mischief to make them in the first place guilty of so great a sinne, thou confessest that pluralities is evill, and a thing to be suppressed, and yet givest them leave in thy judgement to bee infected with this pestilent disease doubtlesse it is a notable priviledge of their degree that they may be nought before any others. Lastly, hee proveth them blind (as touching their Excommunication) for they wish that it were reduced to the ancient use, honour and dignity, which once it had, and yet they ordained that in greater crimes the sentence should bee pronounced either by the Arch-bishop, Bishop, Deane, Arch-Deacon or Prebendary in his owne proper person, what ancient use saith Mr.

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Brighman is this of pronouncing the sentence by those men whose very names except that of the Bishops onely, were not once heard of in the Church so long as the true comelinesse and dignity of Excommunication indured: wherefore he concludes certainly thou art proved blind by many Arguments; but Christ open thine eyes: I for my part think fit not so much to spend words in disputing with thee as wishes in praying for thee.

Cit. And how doth he prove (I pray you) that they are naked?

Minist. Garments (saith he) are used to provide for our nakednesse, whereout when a man is stript, his shame is laid in open view, according to that of the Prophet *Nahum*, 3. 5. *Behold I come against thee (saith the Lord of Hosts) and I will discover thy skirts, unfolding them before thy face that I may shew thy nakednesse to the Nations, and thy filthinesse to the Kingdomes*: this nakednesse therefore is that shamefull reproch and contempt which the Angell is subject to and sustaineth, neither indeed can it be but that our Clergie saith hee should bee vile in the account of men who doe openly and clearly see in how beggerly a manner Ecclesiasticall stipends are carcht how shamefully and negligently the holy functions are administred, how all care of the Flock lyeth dead, and the desire of Gods glory is cast away, when as men see these things, can it be possible but they should despise the Angell, yea and the Angell himselfe doth see something by fits and starts, as the frequent complaint of his publike Sermons may testifie, though

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he knew not the cause or list not to know it, as being more affraid of the remedy then of the disease; But it doth more evidently appeare how great contempt hee is had in by that which happened a few yeares since. There was one that called himselfe by the name of *Martin Mar-Prelate*, who set forth Bookes wherein he dealt somewhat roundly with the Angell. How were these bitter sects of his favour'd among the People; how plausible were they in a manner to all men, how willingly, greedily and with great mirth were they every where entertained, there is no man so rude and unskilfull, but that pondering that time in his mind, would say thus to himself, and that not without cause; surely God hath made the Preists vile before all people, because they kept not his wayes. For if the Angell had bin in any estimation, men would rather have sighed and sobbed for griefe, then have laughed for joy, yea they would rather have cast those writings into the fire, then to have worn them out with continuall reading and handling of them, and thus you see how he proves them to be naked also.

Cit. The very truth is Sir, I did much admire when I heard what Mr. *Brightman* said concerning *Germany* and *Scotland*, but I doe much more admire at that which he hath said concerning *England*, for he speaks of our times just as they are now; for doe not our *Bishops* and *Prelates* hang upon our Court, and frequent the house of my Lord *Keeper*, and all to curry favour and get promotion, and did they not the last yeare make such a sort of blind

blind Cannons as Mr. *Brightman* speaks of, and have not these and such like tricks of theirs made them to be reproached and contemned, you spake of a man who called himself by the name of *Martin Mar-Prelate*, who you say made Bookes; and in London there is much talke of a Woman who calls her selfe by the name of *Margery Mar-Prelate*, who either makes or prints Bookes, and as you say, hee dealt roundly with them, so I can assure you doth she, and you would admire if you knew how greedy men are of those Bookes, and are much bought up in *London*, by which it is more then manifest that our *Bishops* and *Prelates* are very much despised; nay the truth is Sir, they have so carried themselves, that not a man in *London* except the Papist or other superstitious Persons will speake any one good word of them, nay they are glad at heart when they heare any evill that either hath or is like to befall them.

Minist. Doubtlesse this which you have said is very true: but yet it is not so much to be admired that Mr. *Brightman* should so hit their manners, for it seemes there were such in his time and he speaks what these manners were then, and of ours that are in our time, no otherwise then as their manners sure with their Predicessors; but yet surely I must tell you that I my selfe have admired that amongst so many *Prelates* as wee have had and still have in *England*, there should bee scarce any one these many years that hath differed from the common straine of *Prelates* in their manners.

Cit. Indeed Sir that is somewhat strange that there

there being so many they should be all alike, what should be the reason of it thinke you?

Minist. Surely I cannot tell except we may conclude of them, as we doe conclude of the *Popes* of *Rome*, and that is when wee heare of so many *Popes* that have beene in *Rome*, and yet all alike, thereby we doe conclude that all of them together are *Antichrist*, so in like manner when we heare of so many *Bishops*, and yet all alike, may we not conclude that all of them together fullfilled are members of *Antichrist*; but this is more admirable in *Mr. Brightman* writing that he should foretell the misery that is falling now upon them, *Christ* saith he shall take greater pleasure in casting away this Angell; and surely I am perswaded that many who are true members of *Christ* doe and will take great pleasure in hearing that our *Prelates* are cast out from their dignities, and that they have beene and are stomack-sick of them, as men use to be of that which they vomit again; yea (saith he) *Christ* will cast out this Angell with great Reproach, and are not our *Prelats* so served at this day? Yea, and further (saith he) this Angell shall never recover his former dignity, and so it is hoped it will be at this day: O (saied one in my hearing) the *Bishops* are so cast out, that the lower House will never owne them againe.

Cit. Well Sir, then I perceive although you be a Minister, yet you are none of our *Prælati*cal Faction.

Minist. No, I thank the Lord I doe detest those wayes and courses.

Cit.

Cit. Then I hope you shall not be partaker with them in their punishment, which doubtlesse is now comming upon them.

Minist. The Lord in mercy make them to see what they have done, and if they belong unto them, give them true repentance, that so whatsoever becomes of their bodies and States, their Soules may be saved in the day of our Lord *Iesus*.

Cit. Amen say I, and the Lord give us all grace to repent, and to come out of *Babylon*, that wee be not partakers with her in her sinnes, and receive not of her plagues.

Minist. So say I with all my heart, and now Sir being come to our Iourneys end, I must bid you farewell.

Cit. Sir I give you many thanks for your good company and conference, and so I humbly take my leave of you, bidding you heartily farewell.

FINIS.

